ban, who was accidentally killed the other day, while at work on the New Tabernacle.

HOME CLOTHS.—We have seen specimens of as fine looking cloth for summer wear as we have observed anywhere. It is an article that is a credit to the Territory. Nobody need wish to wear better or handsomer. It is the product of the Provo Woolen Mills.

INDIAN RELICS.—A square mill, for pounding grain, with part of an Indian mortar, found in Big Cottonwood Ward, have been added to the department of Indian relics in the Museum. They were contributed by Messrs. Hosea Stout and Preston Lewis. This is the second contribution from the same mound.

IMPROVEMENT.—Z. C. M. I. has commenced the erection of large and commodious stables immediately in the rear of the store. This will be a great convenience, as the teams and vehicles have heretofore been cared for away from the premises. The structure will be a substantial brick building.

THE NEW TABERNACLE.—The New Tabernacle in course of erection will, when finished, be one of the finest structures in Utah. It is sufficiently advanced to give a fair idea of its character, and everybody who sees it appears to be pleased with its design and general appearance. The building committee have shown a great deal of energy in pushing the work as far as it has progressed.

AN OUT.—Mr. Henry Dinwoodey lately gave his employees and their families an "out" to Spring Lake Pleasure Grounds, he supplying the means of transmission to and from and paying the admission charges to that pleasant place of resort. The party numbered over seventy and they had an excellent time, engaging in the various pastimes of the grounds, besides singing songs, choruses, etc. Such exhibitions of good feeling on the part of the employer and the employed, tend to help render the operation of climbing the hill of life more pleasurable to all.

BRIGHAM CITY.—We lately met brother H. E. Bowring, formerly of this city, but now a resident of Brigham City. He is much enamoured with his new home. He superintends the harness shop, in which he has six hands busily employed, turning out work that cannot be excelled in the country for quality or price. A good trade is being done in the harness line with the northern counties, and the goods are giving excellent satisfaction. The main building of the new woolen factory is nearly finished. The upper floor was being laid, and the machinery which has been erected under the immediate supervision of Bishop Davis, of this city is nearly all in position and the carding machines will be in operation within a few days. The whole factory it was expected would be running within a month. There is an extension from the main building, 58 feet by 41 feet. That is also advancing, the first story being up. The wool clip has been unusually large and fine this season. It is estimated that it will be sufficient to run the factory for a year, without it being necessary to obtain any from other sources. The people are united, prosperous and happy; ready and willing to help to roll on the work of the Lord.

THE New York *Star* of June 6th, says: "The *Nevada* reached Castle Gardens at 4.30 p. m., with about 400 Mormon recruits. As a class they were superior to the ordinary emigrants, their dress being better and their conversation and countenances showing a greater degree of education and intelligence. The Mormom Elder in charge of the expedition was found to be a middle aged man, of florid complexion, named Thomas Judd. He readily answered all questios propounnded. He said he left for Europe about two years ago, as agent of the Mormon Church. Ever since he had been actively engaged in collecting the colony just arrived. There were 300 English recruits and 66 Scandinavians. There are at least three females to every man. The party will leave for Utah to-night, their baggage being checked for Ogden. From this they are to be sent to different parts of the Mormon domain."

Men will wrangle for religion; fight for it; even die for it; *anything* but *live* for it.

POETRY.

"THE MUSIC OF THE PAST!"

"Music, which gentlier on the spirit lies,
"Than tired eyelids upon tired eyes."—*Tennyson.*

Floating round me rich though dreamy
Sweeping o'er the strings of time,
Tones of gladness, tones of sadness,
Mystic music, songs sublime!

Light blue eyes, and dancing ringlets
Keeping time to every breeze,
Murmuring sadly, roaring madly,
Anthems ever through the trees!

Emerald meadows, birds above me,
Laughing flowerets all around;
Rich grain glowing, sunlight throwing,
Childhood was with music bound!

Rippling brooks and leaping streamlets,
Sacred haunts by fairies trod—
Feet while tripping—moonlight skipping
Left their chrolet in the sod!

Music with my home was blended—
Evening hymn, and hour of prayer;
Mother's treasure, father's pleasure,
Sounds divine, those voices were!

Brothers, sisters, fond companions,
One we were, no jar could bear;
Hum of schoolroom, mirth of playground,
Chords unite harmonious there!

Ah, the rush of recollections,
Memory's halls reverberate—
Tones of sadness, tones of gladness,
Echo through each golden gate!

No minstrel bard of ancient story,
Nor David's harp had power so vast,
Nor tones sublime as rolling time
Links with "the music of the past!"

H. W. N.

Information wanted of Frederick J. Archer who sailed from Liverpool for Utah in 1873 or 5, by his brother, J. H. Jackson, 42, Islington, or 28, Great Oxford Street, Liverpool.—Utah papers please copy.

The Rev. B. Wood, Baptist Minister of Bradford, Yorkshire, England, would like to hear from James Lee (if living), who left England for Nauvoo in 1843.—Utah papers please copy.

DIED.

BASNETT.—At Westhoughton, Lancashire, June 6th, of cancer, Alice Basnett, aged 40 years. Deceased was baptized in 1850, and died a Latter-day Saint; she leaves a large family here and many relatives in Utah.—Utah papers please copy.

ROBERTS.—In the 17th Ward, S. L. City, May 16th, of convulsions, Rosina May, infant daughter of Orlas and Henrietta Roberts, aged 11 months.—"News."

EVANS.—At Five Mile Creek, Oneida County, Idaho, May 21st, of dropsy, Isaac Evans, aged 65 years.—"News."

ROACH.—At Spanish Fork City, Utah Co., May 23rd. Elizabeth Roach, widow of the late Elder Walter Roach.—"News."

CHECKETTS.—At Kaysville, Davis County, Utah, May 23rd, of diphtheria, Daniel, son of Charles and [illegible] Checketts, aged 12 years and 9 months.—"News."

AINSWORTH.—At Richfield, Sevier County, May 23rd, Eliza Jane, wife of James Ainsworth, aged 28 years. Deceased was the daughter of Thomas and Louisa Green, late of Bradford, Yorkshire, England.—"News."

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, HALE'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME SAITH THE LORD."—*Isaiah* liv, 17.

No. 26, Vol. XL. Monday, July 1, 1878. Price One Penny.

UTAH.

BY HENRY EDGER.

—o—

"*Fiat justitia ruat cœlum.*" It is easy enough to quote wise saws when it is one's own interest that they seem to subserve, or one's own safety of which they promise to become the ægis. It would be of much more use if we could learn to lay well to heart these same wise sayings just when we ourselves are in danger of being led into wrong-doing. If it be more blessed to give than to receive, it is certainly better to suffer a wrong than to commit one, although it would indeed be a waste of labor to try to persuade the hardened sinner into any such belief.

It must surely be expressing only the convictions of very many American citizens, both intellectually and morally above the average, to say that our Federal Government is doing at this moment a great injustice to the two hundred thousand Mormons of the Territory of Utah. In doing this injustice, moreover, it is exposing to unnecessary dangers some of the most fundamental principles of republican government. In the first place, this population is sufficient in number, indeed much more than sufficient, to form an independent State in the Union; more than double the population with which some States have already been received. Such a State must, of course, come in with a republican constitution; but beyond this we have no right to demand—we can not wisely demand—any conditions of Mormons in Utah more than Presbyterians or Methodists in Colorado. Surely it can not be wise for the United States, having firmly engrafted into its Federal Constitution, at least in appearance and as far as a set form of words could do it, the principle of the separation of church and state, to begin now, toward the very end of this nineteenth century, to impose religious tests upon new States as a condition precedent to their admission into our Union.

True, it will be pretended that polygamy is not a question of religion merely, but a question also of practical morals. Supposing this distinction to be ever so legitimate, does

that make it wise for the Federal Government to attempt to interfere with this Mormon polygamy? Are not marriage laws, and especially divorce laws, also questions of practical morals? Is it among the functions of Federal legislation to decide questions of morals? If so, where can the line be drawn? Will any American statesman undertake to draw this line—to decide what questions of legislation are questions of morals, and which are not so? Once to create any such distinction as a ground for Federal intervention, and one of the principal advantages of the American Constitution and of the Union of the States would be, if not lost altogether, exposed to constant danger. Much safer, and far better on every ground, to stand by the principle of complete legislative independence of the States.

Besides, by interfering with this question of polygamy in Utah, the government of the United States makes itself responsible for the actual state of affairs there, or at least for the state of affairs as it will be presently, which, certainly, no one can guarantee to be any real improvement. In the State of Deseret, on the contrary, left to its own internal legislation, the Federal Government would be as free from responsibility as it is for the certainly discreditable state of affairs in this city of New York. For intelligent observers all the world over, the Federal Union would be only the more complete and glorious a success for its capacity to extend an impartial protection over States with the widest diversity in legislation, in social habits and institutions, as well as in religious faith. But the Federal Government engaged in a crusade of extermination, whatever might be its ultimate issue, against a people with such a record as the Mormons have to show, or, indeed, against any people whomsoever, is a spectacle of which one imbued with the spirit of this age, especially one in sympathy with its best and noblest tendencies, can hardly be proud.

The pretence that polygamy is a question of practical morals, and therefore not a question of religious faith, can certainly not absolve the Federal Government from the charge of being at this moment engaged in a religious persecution. As an actual fact, it is using all the resources at the disposal of the temporal power to crush out certain essential elements in the religious faith of these two hundred thousand Mormons. That the pretence could ever have been seriously made, moreover, argues ill for the reality of our own religion. What can a religion be worth of which questions of practical morals do not form an integral and essentially inseparable part? If the religion actually subsisting among us now-a-days is so attenuated an influence, morally as well as mentally, that its most earnest adepts can feel that they have all the religious freedom they want, when told, in express terms, like those used by the late President, in this very matter, that they may worship God as they please, but may obey him only so far as they first get permission from the police courts, the "conflict between science and religion" cannot be worth all the talk it makes. So feeble and insubstantial a religion can not be worth the powder and shot even of the paltriest conflict. It is plainly high time for the advent among us of a religion somewhat more stalwart in character

But then it will be urged that the Mormon religion is false and a debasing superstition. Granted. How strange, still, that any one possessed merely of the most ordinary common sense can not see that this has nothing at all to do with the question. When did a persecutor ever attack a religion which, he being judge, was true and morally elevating? Men were put upon the rack, thrown to wild beasts, crucified, and burned in Smithfield, for spreading what were popularly believed, and sincerely, sometimes even profoundly believed, to be false, disruptive, immoral, and corrupting heresies — aye, and even degrading superstitions—much as now we think we revere them. If toleration means anything, it means precisely this: the perfectly equal freedom of just the falsest and most wicked doctrines and the truest and noblest. It is an absurdity to talk of tolerating true doctrines and good doctrines; they need no toleration. The principle on which toleration really rests shuts out all

distinctions whatsoever between doctrines, seeing that this principle is summed up in the question, "Who is to judge?" The rational answer to which question is, in fact, "Never, in any case, the temporal power." But it should be added, and by still stronger reason, "Never, in any case, the power of mere numbers." Of all the degrading despotisms that could by any possibility ever be invented, the most degrading would be the power of the majority to impose its opinions, and especially its morality, upon the minority. No such power can by any possibility ever exist; but if it could, it would mean simply the eternal supremacy of ignorance over knowledge, the eternal subjection of all the noblest aspirations of which man is capable to the meanest and narrowest selfishness.

[TO BE CONTINUED.]

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

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[CONTINUED FROM PAGE 388.]

It was during this pleasant and ever-to-be-remembered and eventful two years spent in Shrewsbury that faith fruited to knowledge, that official duty and position gave opportunity for special testimony, the gift of tongues and interpretation, the latter often was received, many remarkable cases of healing, one from over twenty years sickness was witnessed in baptism, with many of less significant cases which followed the administration of "anointing with oil" and "the laying on of hands;" scriptural testimony in favor of the apostacy, in favor of the restoration, and also in favor of the consistency and harmony of *the restored system*, with the one long since passed away; and comprehended truth in regard to that delegated power called the Priesthood, which was and is the authoritative or official representative of the government of God upon the earth, paved the way by the power of that spirit for a knowledge of the fact that "the Gospel came to us not in word only but in power and much assurance."

While in the midst of this active ministry, like a thunderbolt from an unclouded sky, fell the revelation on "Celestial Marriage," this was a momentary shock to many, the old idols of tradition and practice were smitten as was Dagon before the Ark, but the recoil of reflection and scripture research established upon a firmer footing the real character of *the* Prophet who could thus define the essential character of the great fundamental institution of nations as of homes; ideas in regard to the nature of the marriage covenant had been degenerating, and it seemed necessary that "one having authority" should determine by the voice of inspiration and revelation the status of an ordinance which touches, home, family, society and the world; to demonstrate that no "civil contract" ideas, was or is approved of or sanctioned by the heavens, but that marriage is or should be an eternal covenant, whether monogamic or polygamic in its practice; the revelation of this truth was to blow a trump in Christendom which shall echo and re-echo the tone of protest against human folly and human practice until time shall be no more!

Here let me briefly chronicle the names of a few of those earnest laborers, who have grown in Utah into faithful men, David James, J. Bishop, H. Shaw, R. Howells, H. B. Gwilliam, W. Bishop, C. Shaw, T. V. Williams, W. Humphreys, C. D. Evans, J. Gardiner, and of the faithful sisters not a few who are now honored mothers in Israel; (also J. Akers and G. Martin who succumbed to the incidents of changed conditions, bravely and hopefully in faith of the resurrection,) what a posterity now looms up from that little branch, working for the Kingdom of God!

Providence led to friendship and

finally marriage with one who was an examplar of all the virtues, good looking and stately, well trained by religious parentage and fitted by instinct, as well as intelligent appreciation to become a genuine Latter-day Saint; this, always an important period in a man's life, was in this instance suggestive of the future. March 12th, 1854 the young couple with the family of the wife elect, bid goodbye to the shores of Old England for the shores of "the promised land;" with upwards of 700 souls aboard there was a splendid opportunity for studying human nature, and also for realizing the glory and majesty, the storm and peace of the wondrous "water of waters;" but this experience need not now be recounted, thousands have passed its strange experiences and treasured in memory its pleasant as its trying times. To catch sight of that land long hidden from observation now supposed to be consecrated to liberty, and looked to as the "choice land" upon which Zion shall be established in "the last days" was to have peculiar feelings awakened, these were heightened too by the trip up the "Father of Waters," with its semi-tropical borders, the land of the sugar-cane and the cotton grove, with the congenial fruits, foliage, birds, butterflies, and insects of an almost fairy land.

New Orleans was the objective point and landing there preparatory to re embarkation for St. Louis was an impressive experience, every thing was new from the levee and river steamer to the Frenchified city and the slave market of the district; to visit the latter was to evoke curious sensations and to bring to vivid recollection the missionary meetings of the boyhood time, and the well known picture of the slave enchained, surrounded with the pertinent question, "Am not I a man—and a brother?" There was something repulsive in the idea of slavery, some thing solemn in seeing these well, yet gaudily dressed descendants of Ham, subjected to general inspection as 'twere a horse or other of the animal creation; at the auction blocks the good points were dwelt upon with business like ability, age, character, qualifications, each in turn as mentioned, running the selling figure to the supposed maximum of value; it required some consideration to realize that the enslaved had never seen their position with a free man's eyes, and further reflection to bring the assurance that when a purchaser invested from 500 to 2000 dollars in a slave—self interest alone would suggest some care where so much money was involved; and to realize further that though the feelings might revolt against slavery in the abstract, and against some of its phases in particular, it was decreed in the ages of the past that Caanan should be "a servant of servants unto his brethren."

When higher up the mighty Mississippi, under the charge of our *voyageur* a company was sent ashore, the first act was to kneel in the silent woods and there consecrate the little band to the exigencies of the future as they might be unveiled in the order of Providence, and then by a few miles walk push on to St. Louis; here it was learned that the company had been detained at the quarantine; in a day or two this was soon found to be on a shifting sand bank or island, whose porous nature threw off the miasma from its uncounted dead, until Cholera was established among the emigrants, and on reaching it the first object which arrested attention was the young and blooming wife, then fast sinking under this uncompromising foe, this had so powerful an effect that the husband was seized, but he rushed to the woods and there pleading the promises of the servants of God, claimed exemption from the calamity and death, the response was quick and the realization sure, for the grim monster loosed his hold and every word of blessing was fulfilled; yet many there fell victims and filled unwelcome and unexpected graves.

[TO BE CONTINUED.]

Harvest never comes to such as sow not; and so experience will not, unless you do what God has commanded.

THE GREAT CONTROVERSY ON HELL.

—o—

On the 16th of February, 1832, Joseph Smith and Sidney Rigdon were divinely favored with a remarkable vision. It was opened to their view while engaged in a revision of the Scriptures, at Hiram, Portage County, Ohio. It will be found in full in the Doctrine and Covenants, new edition, page 244.

The doctrines developed in that heavenly communication were entirely new to the people of the period, but have since been preached by the Elders of this Church in both hemispheres, and have helped to produce a great change in the popular sentiment regarding the future state of man.

During the past few weeks both England and the United States have been stirred to an unwonted degree on the subject of eternal punishment. Nearly every paper published in this country has had something to say upon the subject, while the most popular preachers have considered it necessary to define their position in relation to it, and the leading journals have devoted whole pages to these utterances, one Chicago paper giving nineteen columns to the discussion of the points involved.

These theologians who have departed from the orthodox views of hell and everlasting punishment have done so to meet the changing opinions of the people; and these are due in a great degree to the light shed upon the world in the above mentioned vision and widely disseminated by the missionaries of this Church. But the preachers who have created the present excitement while opposing the old-fashioned theories have nothing definite to offer in their place. They are trying to demolish some errors but are not able to substitute the definite truth. They deny but do not affirm except in the way of negation. Thus they unsettle the public mind, and with their hearers they are involved in the fogs of doubt and are groping in the mists of uncertainty.

There are three positions taken by those who are agitating these questions. One is that all people will be finally saved and taken to heaven. Another is that the wicked will be annihilated. And the other is that a few will be saved "out of the rubish of nature," and all the rest will be cast into a literal hell of personal suffering, too horrible to describe and which will never be mitigated or brought to an end.

They are all wrong. No one will deny that God must be just and also merciful. If he is just there must be penalties for the transgression of the law. But as there are different degrees of guilt, there must be different degrees of punishment, also a difference in its periods. If a man should sin for a hundred years, the penalty of never ceasing torments for everlasting ages would be too immense to correspond with the guilt. It would also paralyze mercy. If God is merciful, when the sinner has suffered sufficiently to satisfy justice, he must extend the arm of mercy and give the chastened culprit a chance to reform and obey the laws he formerly rejected. The violater of one law only is not as great a sinner as he who breaks many, and the ignorant transgressor cannot justly be punished equally with the enlightened villian who knows the Master's will and does it not. God being eternal his punishment prepared for transgressors must be eternal; but, like the prisons of earth which remain through the prisoners enter and depart, according to their various sentences based upon their degrees of crime, so God's punishment continues for ever, but the damned receive it "according to their works," and the penalty is in proportion to the guilt both in its nature and extent. Stern justice will always claim its own, but will not be permitted to rob sweet mercy. There is, therefore, a hell, and "condemnation will come upon the wicked, who will be turned into hell with all the nations that forget God." But the Gospel can be preached to the dead as well as to the living, and none but those who willfully reject the plan of salvation after clearly understanding it will be finally lost without redemption and suffer the second death. But it would not be just to give the same heaven and glory to the punished penitent as to the

faithful servant and disciple, neither to reward alike the slothful and the diligent, therefore the first named position is untenable.

Annihilation, or the entire destruction of those who have not believed in Christ, is in as direct opposition to justice as it is to reason and scripture. Those who hold to this doctrine teach that the soul and body die together. That in the resurrection all are made alive again, but only the believers continue to live; the others—by far the great majority, are punished for their sins and then blotted out of existence. The notion of the God of love re-organizing millions of beings, re-creating them, for the sole purpose of torturing and then destroying them, it is too horribly absurd as well as utterly anti-scriptual for belief, except to minds warped by the influence of self constituted expounders of fanciful theology. The spirits in prison, to whom Christ preached while his body slept in the sepulchre; the souls under the altar, waiting for the redemption of the body; the rich man in Tartarus and the poor man in Paradise; the hosts of the departed, to come forth in the first or wait until the subsequent resurrections; and the dead, small and great, who are to stand before God and be judged according to their works; all proclaim the falsity of the annihilators' doctrine and give us a little light as to the realities of the future life.

And the horrible teachings of the old orthodox creeds, now fading from the faith of most thinking people, but which many grim priests still cling to as the chief means of frightening souls into their repulsive "religions," have nothing to recommend them to the consideration of the reflecting. The implacable, wrathful Deity of their creation, who, according to their view, keeps the vast majority of his own children ignorant of a Redeemer, and then consigns them to everlasting damnation for not believing in him, who can find no better use for countless millions of immortal souls than putting them to tortures enough to make a fiend relent, is the very antipode of the Father of the race who "sent his only begotten Son into the world, not to condemn the world, but that the world through Him might be saved."

Modern theologians are in a maze on the question of punishment and perdition. Yet they preach more on this than on the subject of heaven and salvation. But like their prototypes, the Pharisees of old, they will not come to Him that they may have light. He has revealed the plan for the redemption of man and depicted the future condition of the teeming myriads of earth, in such plainness that all may understand. And we direct the attention of those who wish to know, without doubt, what provision God has made for heathen and Christian, Jew and Gentile, the honorable skeptic and the vilainous believer, to the vision referred to above. By this the mystery of ages is dispelled, the clouds which man-made creeds have formed are rolled away, and the clear light of the celestial world makes plain the eternal purposes of Jehovah, just, merciful and sublime, and worthy of the Almighty Being who gems the firmament with shining worlds and peoples them with his own sons and daughters, guiding, governing, punishing and rewarding them for their own progress and experience, and for His glory which is reflected and brightened by their happiness and exaltation.—*Deseret News.*

THE JEWISH TALMUD.

A code of laws without a book—a code of laws preserved for ages without ever being committed to writing! Who ever heard of such a thing? But few, perhaps. Yet such a code had the Jews in the days of Christ—a code known in our times as the Jewish Talmud.

Many of us remember the oft-repeated words of Jesus about the "Tradition of the Elders." What were they? That which is now known as

the Jewish Talmud. The so-called "unwritten word of God," a portion of which was said to have been delivered orally by the Almighty to the Seventy Elders of Israel on Mount Sinai, and handed down simply by word of mouth from the days of Moses, by certain learned and holy Rabbis of different ages with various learned and pious expositions by the same.

Judging by the usual habits of commentators upon sacred matters, and the hair-splitting tendencies peculiar to learned men of this class, one can imagine what a vast accumulation of views and theories would be added to these original verbal laws in the course of time. In the days of Jesus, to master them was the work of a life, and men became famous who accomplished nothing else. This avocation constituted the profession of the Scribes, who devoted themselves to their study and explanation. It was not until some two hundred years after the birth of Christ that the Talmud was committed to writing for the first time. It constitutes to-day fourteen heavy volumes—something rather terrible for a modern student to contemplate. Translations have, however, familiarized us somewhat with its contents. It consists of the MISHNA, or traditionary law, and the GEMARA, or the exposition of the "Mishna." It is divided into what might be termed six books, and is made up of treatises on agriculture as governed by the Jewish law; the order of sacred festivals; the laws of marriage, divorce, sacrifices, ablutions, prayers, etc.

One very interesting fact connected with the Talmud is that it goes to show that previous to the ministry of Christ the Jews believed in a future life, and that it was not his teachings that explained that doctrine to them for the first time, as usually supposed. Another interesting fact revealed is, that many of the sayings of the Talmud were known to Jesus, and were by him adopted and repeated to the people. Thus the saying, "With the same measure that ye measure to others, it shall be measured to you again," is word for word from the proverbs of the Talmud. So with another saying of Jesus, "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted," it is also from the same proverbs.

With a great deal of, what appears to us, profound nonsense, there are in the Talmud many beautiful lessons; and one can often discover the spirit of much afterwards proclaimed by the Apostles. Truth is truth, and many things often supposed original with them, were evidently lessons learned at the feet of the Scribes, which they accepted on account of their real value. It is curious to learn that Gamaliel, the teacher of Paul, was one of the principal authors of the Talmud itself.

A Life of Jesus, from the Jewish stand-point, could easily be made up from the Talmud. In it we learn what many of the ancient and learned Jews thought of Jesus. We are told that he was a young man of great eloquence and beauty of person; that he was educated by the Rabbins, but that his ambition led him to set up opposing doctrines. It is not denied that he worked remarkable miracles; but it is accounted for by the statement that Jesus entered the Jewish Holy of Holies in the Temple, and stole from thence the ineffable name of Jehovah, by which he accomplished his wonders. This, the Talmud says, was taken from him while he was asleep—hence, he was easily overcome by his foes; and was publiciy executed. But his body being stolen by his disciples, it was by them stated that he had risen from the dead.

We give these brief facts about the Talmud. because everything relating to the Jews should be interesting. It is stated of Disraeli, the present Prime Minister of England, that when taunted with his Jewish origin, he replied, "that while one half the civilized world worshipped a Jew, and the other half a Jewess, the race he came of was not to be despised." And he was right. Morally and religiously, Jewish ideas govern Europe and America to-day. Before Jewish doctrines the ancient faiths have fled; by them the ancient gods have been displaced. Christianity is an outgrowth of Judaism; (? ED) and the noblest and purest principles which have controlled the civilized world for ages, were germinated on the soil of Palestine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 1, 1878.

CONTROVERSY.

FROM several sources we hear of the brethren accepting and engaging in set discussion with opponents; experience in the mission field questions the value of this mode of procedure, because of the fact that instances are very rare where any real good has been accomplished by that process; those of the outside who seek it are, as a rule, men anxious for a little cheap notoriety, often without any knowledge of our principles, and still more often unworthy from any stand-point, of serious attention. It may be considered by some as cowardly, to refuse a challenge to debate; it may be thus construed by our opponents, they may consider that we want to dodge responsibility, but there are so many elements which belong to legitimate as well as to illegitimate discussion, that even the wisest may well pause before engaging in such matters; in the latter so many advantages can be taken by designing men, that an inexperienced Elder may be really driven unconsciously to the wall; of course this would be no testimony against his doctrines, and if the opponent is declared victor, in view of so many contingencies, it would not prove his position true.

It will be well before the Elders engage in publicly announced controversy of this character, to consult the highest authority here, and the opinion is freely advanced that in the majority of cases it would be found both unnecessary and unwise; nor is this conclusion reached because the Gospel is considered weak, vulnerable, or defective, but because experience has rarely found among the cavillers, those who honestly love or desire the truth; if they did so, unostentatious enquiry would mark their spirit and their acts, and to every Elder this would be agreeable; the reading of a tendered tract, the invitation for an evening visit, or presence at ordinary meetings, are far better evidences of interest in, and sincere love for truth and genuine enquiry, than is a blatant and forceful desecration of that truth before a promiscuous assemblage. Indeed, if controversy made converts, *they* would likely be always contentious, using the truth as a weapon of offence, rather than of use and defence, or from a proper estimate of its value in the economy of life and salvation. Many have received the Gospel in this spirit from ordinary preaching, and have become champions of a cause which carried with it the annihilation of every other system; directly there was no foe to encounter, no battle to be

fought, no field on which to exhibit the character of the armor in which the soldier was arrayed, it lost its chief glory, and many a renegade tells how little patriotism, love, or honor entered into the composition of the supposed hero, and how decidedly the doctrines centred in the enlarged head instead of the enroused and loving heart.

Some of the Elders when they first arrive in the mission field, feel warm, enthusiastic, and anxious to fill a successful mission, and being naturally honest and unsophisticated, they conclude that every enquiry is an evidence of interest; furthermore, some after twenty years' experience, and a vast array of testimony as the result, naturally conclude that everything is so plain that "a wayfaring man though a fool need not err therein;" they have lost sight of the force of education, of the power of tradition, and a new experience, including non-success, alone awakes them to a realizing sense of the fact that the age is drifting into a godless, irreligious, and indifferent condition. To be sure the Elders are under moral obligation and covenant to preach the Gospel, they must do it, not to "the lost sheep of the house of Israel" alone, as some suppose—(those who years and years ago were in the Church, but who cooled in their first love,) but to those who never having been found are none the less lost; these when discovered will probably each be worth a dozen of "those who have been once enlightened.....and have tasted the good word of God, and the powers of the world to come.....seeing (that) they crucify to themselves the Son of God afresh, and put *him* to an open shame."

Every Elder is expected to, and should be posted in regard to the doctrines which he advocates; to be able to substantiate them from holy writ is part of his business; this is professedly the standard of faith and practice of all religionists, and to bring such to that point is as desirable as inevitable, but the power of individual testimony is evidence more reliable and condemnation more absolute than can come from the ancient book. It is good to be able to draw from that treasure house "things both new and old," but the vitality of the Gospel consists in its re-revelation, in the divine appointment of Joseph Smith, in the restoration of the Holy Priesthood to administer in the necessary ordinances which are part of, and included in that Gospel, and mankind will be mainly judged for the rejection of that authority and proclamation, and only partially from the rejection of Scripture testimony to divine consistency.

House to house preaching, or personal interviewing, seems now to be the main, if not the only way to success; it is very difficult to get strangers to our ordinary meetings; advertizing a Conference or District meeting will generally bring in a few strangers, but these meetings are always on the Sabbath, and the whole week is the Sabbath of the ministry in which to labor for the accomplishment of their mission; visiting among the strangers, wayside chats, evening meetings in the little towns and villages, distributing tracts, will each be in order, and in each of these occupations a man will need to be guided by the manifestations of the spirit, meeting men and women upon the common ground of human brotherhood, dealing tenderly with pre-conceived notions and the results of continuous training, remembering that every man is very apt to feel as if *he* was in the right, and generally indisposed to believe himself in the wrong; prejudice has to be met, acquaintance has to be formed, confidence to be created, ere many are baptized; many an introduction can be

had for seeking, this breaks the abruptness of self-introduction; with many diffidence is very strong, and it is generally the quiet, undemonstrative part of an audience who are the most thoughtful and most appreciative, the forward are often shallow and superficial, while the lingering, unspeaking listener feels the force of testimony, and inwardly responds to the truth.

To enter into conversation with the members of a congregation is good, and many an invitation to visit and chat might grow out of this method; when a man lays himself out for business, when by the exercise of faith he enters into the spirit of his work, success must follow that diligence which is born of inspiration; personal feeling is more or less in abeyance, anxiety to do good will suggest many ways of reaching the people, (and when we say the people, we mean strangers or unbelievers,) many of the Saints have been coddled and preached to death, and the best medicine which could be administered to them would be a little "wholesome neglect;" a man's mission is not half accomplished, no matter how long he may have been from home, when all his time is spent on a few straggling Latter-day Saints; to be sure they need his attention, but it should be mainly that he may use them as auxiliaries in the furtherance of the interests of the locality where they may live, when they can be and are thus used, they will not need much attention, they will be alive and growing in the things of the kingdom, where continual watching and herding would really smother the flock. In the midst of this field and in such duties there would be but little if any controversy, questions innumerable might be asked and answered, information would be given, and the faculties would be sharpened more than by any "striving for the mastery," such as public debate involves.

Two years taken from a man's life in the field of special duty, should have some results, there should be a well filled storehouse of personal experience, greater faith in God, an enlarged comprehension of human nature, with its motives, variety, and capacity; there should be a better understanding of how to reach and manipulate that element, clearer conceptions of the perfect adaptability of the Gospel to all this variety, and of its power "even from these stones to raise up children unto Abraham;" and that self knowledge which only becomes visible from contact with new combinations of circumstance, should give fullness and roundness to the character of an Elder in Israel, if the lessons are brought home by the power and indwelling of the Holy Spirit.

We need not then be anxious for public discussion, we need not seek or accept the challenge of every braggart to prove our bravery, our courage, or our soldierly ability to vanquish an uninfluential foe, the field of duty is large and wide enough without this, and as a rule the spirit flees from strife and contention as from an uncongenial home; this, however, does not imply in any sense that the Elders shall submit to misrepresentation or abuse, that they shall never correct an error, remove a prejudice, explain a difficulty, or inform the ignorant; while they must be on hand to "give a reason for the hope that is within them," they are not obliged to "cast their pearls before swine;" to every real enquirer, in the spirit of meekness and fatherly kindness they are bound to give a hearing, and truthfully to teach those who desire to be taught. Even then the special duty of an Elder to this generation, is to preach Faith,

Repentance, Baptism, the Gift of the Holy Ghost "by the laying on of hands," and the establishment of the kingdom of God upon the earth, and the preaching of the same "*as a witness* unto all nations that the end may come." So long as men reject these, they are not likely to understand the "mysteries of the kingdom," and to argue in regard to them is like speaking of the architectural glories of a coming palace when the foundation is as yet unlaid.

H. W. N.

DEPARTURE.—The third company of the season sailed on the S.S. *Nevada*, at 7 p.m. on the 29th inst. There were some 569 souls on board, 495 of the number being from the Scandinavian and Swedish Mission; 46 of these arrived in Liverpool on the 25th, in charge of Elder B. Jensen, it being impracticable for the company to come together; 449 arrived at 7 p.m. on the 27th, in charge of Elder N. M. Petersen, who proved to be an excellent superintendent. This section made the quickest trip on record, being only 51½ hours in crossing the North Sea from Copenhagen to Hull, instead of the usual 70 hours. Mr. Ramsden, of Guion & Co., met the company at Hull, and by his irrepressible force and indefatigable labor, aided materially in bringing them safely to Liverpool; the company went aboard the steamer immediately on arrival. The English section numbered 74, making a total of 569 souls. Of returning Elders not included, there were from England Elders John Cook, L. D. Young, and J. E. Hyde; B. H. Schettler, from the Holland Mission; and from the Scandinavian and Swedish, Elders N. M. Petersen, B. Jensen, A. Henricksen, J. F. Dorius, O. Olson, O. Hanson, R. Christensen, returning to Utah. Of Scandinavian Traveling Elders who had been released were P. Petersen, N. P. Nielsen, F. Ibsen, and E. Ek, also V. Rohde, who had been lately assisting in the office of the *Stjerne*. The company were placed in charge of Elder John Cook, who would receive invaluable assistance from counselors Petersen and Olsen. May peace and prosperity attend the company, and may they prove to be a valuable addition to the building up of Zion.

RETURNED.—Elder J. E. Hyde, who had gradually declined in health since reaching England (June 8th), left on the *Nevada*, in the reliable charge of Elder B. H. Schettler. If vigilant attention and kindness of disposition will aid in bringing the sufferer through to Utah, he will (we think) certainly reach. In unitedly exercising our faith here, we ask the Elders and Saints generally that they would do so as well, that brother Hyde may meet again in the flesh his family and friends.

CHANGE.—While learning with much regret that President J. F. Smith (in consequence of pressing and increasing duties at home) is released from the special charge of the British Mission, it is satisfaction to know that the mantle is fallen upon so indefatigable a laborer and trusty servant of God as Elder Wm. H. Budge, who is expected to enter upon his duties before the next issue of the STAR.

APPOINTMENT.—Elder J. Bull, Sen., after five months valued and appreciated labor in the Office at "42", and in the Liverpool Conference, has been released, and is hereby appointed to labor in the Birmingham Conference.

"JOTTINGS BY THE WAY."

June 21st (the longest day) closed the cold, wet season for the present, the following day traveling to London for the District meeting, the warmth suddenly increased, the sun poured its caloric into the carriages of the rushing train more fiercely than felt during our present visiting experience in England; arriving in due time at "20"—found Prest. Cook and brother W. B. Smith and Miles all in good health, and anxious for the morrow to be fine; meeting convened at 10.30 in Goswell Hall, the heat was fearfully sultry and oppressive, which soon broke into thunder and heavy rain, between meetings it was fair, but the thunder was unusually loud; the afternoon meeting was only just opened when the peals appeared to come closer and the hailstones rattled while the rain fell almost in sheets, singing was necessarily continuous, as in the roar and rattle nothing else could have been heard; the results were astounding to the Londoners, the underground railroad flooded, suspending train and travel until Tuesday, sewers burst and cellars filled, some of the brethren finding four feet of water in the house when they reached home; an immense amount of damage was done, although the sun came out and the evening was beautiful; the afternoon meeting after all was good, but the evening meeting was extra, the hall was full, and the interest intense,—at the close separation was reluctant, and as brother Cook was in the last days of his time in London, all the Saints wanted to express themselves, although the farewell party was arranged for the 25th: our visit was made agreeable by a more lengthy visit than usual, to Mount Pleasant.

Monday morning dawned brightly, the air was clear but hot, yet a walk to the summit of Primrose Hill was enjoyed, though but little could be seen from its summit. St. Pancras, St. Pauls, and the Clock Tower, each loomed up in the distance. Regent's Park and the Zoological Gardens, close by, after the rain, were in magnificent freshness and beauty, and literally crowded with visitors journeying from the crowded streets into breathing space and room; the thermometer registered 91 in the shade, and away up towards 112 in the sun; passage by the underground section which had been drained by steam-engines and forcible opening of the sewers, was literally suffocating, and, to escape was like coming back from imminent death.

On the return trip, nature's landscape looked its best, even where the storm had only slightly touched; hay-cutting and gathering was in full activity, and the perfume of the "newly mown" was delightful; the absence of machinery in the fields was very noticeable, 6, 8 or 10 would swing the glittering scythe, and as the measured strokes arrested the eye (working along even till darkness set in) the thought that a little machinery would materially help, could not be resisted,—then to see from six to twelve men and women turning and working into shape the luxuriant crop, while suggestive of gratitude to some, found expression from that chronic grumbler—the farmer—in a sullen way, "hay will be worth nothing this season, it is too abundant."

All other crops looked well, and the hedge-rows were glorious with the wild June rose, with clumps of Elder bloom, and fragrant honey-suckle; on the banks the purple fox-glove, the ox-eye daisy, the red clover and golden butter-cup give their sweet relief to the everlasting green; while here and there a good flock of new-shorn sheep, a herd of beautiful Hereford stock, and nearer London the black Welsh cattle also spoke of the farmer's ready wealth.

We timed our rushing train at several points, making its twelve miles in 13 minutes, and were interested in noticing how it supplied itself, with a peculiar noise, from the tanks, which for half a mile in length lay between the glittering rails, even without any slackening of the speed of our flying, hissing, roaring train; four stoppages from Euston landed us back to Lime-street, Liverpool, satisfied that railways are able to minister largely to opportunities of doing good.

H. W. N.

ABSTRACT OF CORRESPONDENCE.

Elder J. Morgan, writing to the *Deseret News* from Cedar Grove, Georgia, U. S., makes some very pertinent remarks, from which we quote:

"When I look around and realize that, here in this State of Georgia, there

are two millions and more of people, only a small portion of which ever heard the sound of the Gospel, and that we are surrounded by States almost as populous, whose thousands and thousands have no idea of the doctrine taught by the Church of Christ, I feel the necessity there exists for earnest, energetic Elders to carry the news and preach the principles of the plan of salvation, Elders who feel the responsibility of their high and holy calling, Elders who come out not to simply fill a mission, *but to preach the Gospel*, and who go as they where commanded to go of old, without purse and scrip, who will not hesitate to climb mountains, cross rivers, walk wearisome journeys, go hungry and poorly clad, endure scorn and contempt, but who will in addition sound the Gospel trump loud and long, with force, power and authority, to the convincing of the honest in heart; the power of the evil one has not been lying still, for everywhere an Elder goes he finds that newspaper editors have misrepresented us and the doctrines of the Church, books that deal in falsehoods and slander against us are to be found everywhere. Yet when we raise our voices, the truth shines forth, and the honest embrace it, although many thousands of God-fearing, honest people are so wrapped up in the teachings and traditions of their fathers that it seems almost impossible to clear away the fog and mist by which they are environed, but the word of God will cut like a two-edged sword, and if an Elder will only wait and have patience, he will find that scores will eventually flock round the standard of truth, and bear their testimony that this is the Gospel of Jesus Christ. It seems a strange thing, yet I do know that it is true, that many thousands of people in the South scarcely know whether we worship a God or not, whether we are civilized or barbarian, they do not know scarcely a single tenet of our faith only from rumor, and that rumor springing from the vilest source, consequently it is slow work to uproot these false ideas, and plant correct principles and doctrine; but this I suppose is true of every nation, kindred and tongue. It is as it was in the days of Paul, "We know nothing of your sect (said the Jews) only that it is evil spoken against," but this did not deter Paul, it should not deter us. If the youth of Zion could only realize the great field of labor there is in this land, they would surely seek to fit and prepare themselves as speedily as possible for the labor that must soon be required at their hands. Comfort, ease, and the association of those we hold near and dear to us are pleasant, but if we do the works of Abraham, something more than these things will fall to our lot. If the Gospel is entrusted to our care, and we sit down in Zion and quietly take our ease, will we not have buried our talent, and incur the risk of having it taken from us and given to him who improveth ten? Ten millions of people in the South and ten Elders to preach to them, one to every million; we might preach to them all if we had the time, but a six months' mission will not accomplish the object."

Elder A. W. Carlson, writes from Copenhagen, June 11th, as follows:—

"I have worked twelve hours a day on an average to make a little headway with my work, and if nothing happens to prevent I expect to be through in September or October at the latest. My health is pretty good now, but it has not been anything extra during the winter months. The weather over here has been very wet and chilly, and it is very trying before a person gets used to it. Lately, I have had a rest for about ten days and had a trip to Stockholm, attending Conference there. There was a fine lot of people collected there, we had many meetings and they were all crowded. During the Sunday we had several hundred strangers present in a large fine hall, and all paid good attention to what was said. They had baptized a good many there during the winter; I think over one hundred. Nearly all over the country the people come often to our meetings, but there is also a good deal of opposition, and the priests of the established church do all they can to prevent the brethren from preaching and administering the Gospel. However, there is a great change coming. The legislators are preparing more liberal laws, and it will not be long before the "black coats" will have but little to say outside their own churches."